1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

[ca. 1830]

and became a priest of the gods." Just then a report was brought that Fakailoatonga was dying, and I still gave Ulukalala advice.

When it was afternoon I told him, "I will go now to the sea, while you get ready your night dance," and he replied,

"All right."

And that night while the dance was being held Fakailoatonga died, and his body was taken to Makave. The next morning Taufaahau called me: "Come Peter, and we will go to the chief's funeral at Makave." And we went. After the funeral of the chief we went to plait baskets for carrying the sand to the grave.

The Vavauans embraced Christianity with great fervor. In 1835, there was an outburst at Haakoka, Vavau; the people, becoming frenzied with religious fervor, ran amuck. Many persons were killed.

Undoubtedly the Tongans of to-day are among the most devout of Christians, having accepted Christianity with a very full faith. The following quotation from a manuscript by Mrs. Rachel Tonga, a devout Methodist, is typical of the faith which they hold. After describing the ancient belief as to the Water of Life called Vaiola, Mrs. Tonga proceeds: "But it is all nonsense. The only healing water is the blood of Jesus. Whoever believes in him will be healed. Whatever may be our sins, if we believe in his blood we will become healed."

HISTORICAL CONCLUSION

In this conclusion no attempt is made to summarize the contents of this work. The probable periods of Tongan history are set forth below in tabular form. It seems to me that four periods are distinguishable. The first is a pre-dynastic period before the coming to the throne of the dynasty of Tui Tonga, which terminated in 1865. The second period, which I have called the classic period, for during this period Tongan culture developed distinctive features, is further characterized by the expansion of the Tongan dominions. The third period is one marked by the decline and disintegration of the Tui Tonga's power. The fourth period is one of renaissance and European acculturation, with the Tui Kanokupolu supreme. The earlier dates given in the tabulation are only approximate.

I. Predynastic Period (before 950 A. D.; possibly beginning about 500 A. D.).
   Shell heaps probably the only cultural remains, though these continue to be formed down to our day.
   No legends that can be definitely connected.
   Shadowy reference to displacement of early rulers by Ahoeitu about 950 A. D.

II. Classic Period (950-1450).
   Tui Tonga I (Ahoeitu)—23 (Takalaua).
   Ahoeitu (1): Of divine origin.
   Tuitatui (11): Fijian and Samoan contacts prominent.
   Takalaua (23): Assassinated about 1450.
   Achievements of period: (a) Subjugation of Samoa, etc.; colonies probably established in Ellice, Tikopia, etc. (b) Development, or appearance, of great terraced stone tombs. (c) Trilithon erected.

1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

III. Period of Decline and Disintegration (1450-1845).
Appointment of first Tui Haa Takalaua (1470).
Appointment of first Tui Kanokupolu (1610).
Vuna's campaign against Vavau (1700).
Death of last Tui Haa Takalaua (1799).
Rebellion of Ulukalala against Tui Kanokupolu (1799).
Beginning of European contact.
Shouten and Lemaire (1616).
Tasman (1643).
Cook (1773, 1777).
London Mission (1797).
Methodist Mission (1822).
Catholic Mission (1842).

IV. Renaissance and European Acculturation (1845——).
George I becomes Tui Kanokupolu in 1845; his life 1799-1893 (the "Grand Old Man").
Death of last Tamaha (1852).
Death of last Tui Tonga (1865).
Accession of George II (1893).
Establishment of the British protectorate (1900).
Accession of Charlotte (1918).

The parallels in the social organization of Tonga and the remainder of Polynesia and Micronesia are obvious. Beyond Oceania, Tongan social organization suggests that of ancient Japan. The general course of political development in the two countries is also superficially parallel, though Tonga is but a miniature replica of Japan in this respect, the Tui Tonga corresponding to the Mikado, the Tui Kanokupolu to the Shogun. In both countries society was patrilineal; the patrilineal groups traced descent for many generations, sometimes back to a god; and each patrilineal group had a patron deity; the members of the patrilineal groups were of unequal rank. In both countries great chiefs were buried in megalithic vaults in mounds. Both countries were characterized by lack of priestly rule. There are certain general resemblances in mythology and worship: Tongan and Shinto mythology are strikingly similar in tenor. The parallels are such as to suggest the possibility that the social organizations of Polynesia, Micronesia, and Japan are genetically connected. It seems predictable that further evidence will reveal two streams of influence into Polynesia, one from southeastern Asia via Malaysia, the other from Japan via Micronesia; the former bearing features of the theoretical Indo-Oceanic culture, the latter bearing the traits just enumerated.

55: Anderson D,T-5 (1777) 1967 OU9 Tonga OU9

some other things which have all a cast of superiority in the workmanship. Their language too differs almost totally from that of Tonga, as may be seen in the small specimen I was able to procure subjoind, where Eeo, Yes is the only word that agrees, & Latoo, a chief is mentiond by Le maire as signifying the same thing at Cocos Island.

Kanna	To eat
Tabee'ly.....	A boat
Vai'ty.....	Coition
Veen'aga	Good (Adopted at Tonga in some cases)
Matanee-denna..	The Penis
Laggo'my	Come here
Shainga	No—There is none
Laiva	A woman
Toá.....	A man
Latoo	A chief
Oeelai	An interjection of admiration
Eeo.....	Yes.

I must notwithstanding conclude by observing that the natives of Tonga and the isles around it are upon the whole arrivd at as much perfection in their manual works, as much regularity in their government, at as a high a pitch in their agriculture and some other things as any nation whatever under the same circumstances; and that exclusive of the helps obtaind from learning the use of metals and communication with nations who have these advantages, they are in every respect almost as perfectly civiliz'd as it is possible for mankind to be. They seem to have been long at their ultimum: at least by what we may judge from the general description of them given by Tasman they have been so for above these hundred and thirty years, and had they not been visited by Europæans would probably ever have remaind in the same state. What effect our intercourse and the large supply of iron they have now got may have upon them is uncertain, but they seem of that disposition which converts every oppurtunity and example to its advantage and consequently may reap some lasting benefit from our visit. It would indeed appear that they have already by some means learnt the true spirit of traffic, for they would not even part with the twig of a tree to us without asking something in exchange. The articles of ours they chiefly valued was iron ware, as hatchets, nails and knives, with beads of different sorts especially red and blue, the last of which they often prefer'd to iron. They were very fond of any kind of cloth and also of glass looking glasses or earthen ware, but iron was the staple

81: Bott E,P-4,5 (no date) 19?2 OU9 Tonga OU9

treat kava as if it were strong stuff. And so it is, but the strength comes from society, not from the vegetable kingdom.[3]

Before I describe the ceremony, here are a few background facts about the Kingdom. Tonga is a Polynesian society consisting of about 150 small islands with a population of about 70,000 people. It has a Treaty of Friendship with Great Britain, but has always been independent, never a colony, a fact of which Tongans are very proud. The people have been Christian for 130 years and virtually everyone can read and write. Tongans practise subsistence farming on small holdings, with coconuts and bananas as the main cash crops. There are no extremes of wealth or poverty. For the past 100 years government has assumed the form of a constitutional monarchy. Anyone who saw Queen Sālote of Tonga at the coronation of Queen Elizabeth in 1953 will not be likely to forget her. She is as memorable in Tonga as she is in Britain. She died in December 1965 and was succeeded by her eldest son, the present King Taufa'ahau Tupou IV.

DESCRIPTION OF THE CEREMONY

The basic form of the kava ceremony is always the same, though it may vary from a small informal gathering of four or five people to a huge assemblage of several hundred people. It can be dressed up or down as the occasion requires. It takes place on many different sorts of occasion: when men visit each other just to talk; when welcoming home relatives who have been away; in courtship; at weddings; at certain points in a funeral; at the appointment of a king and later on at his coronation; and similarly at the appointment of a chief and on the occasion when he first presents himself and his villagers to his King.

Figures 1 and *2* show the seating at an informal and at a formal ceremony. The participants sit cross-legged, with the chief whose title is genealogically the most senior at the head of the circle. He has an official called a matāpule on either side of

[TEXT CONTINUED ON PAGE 210]

88: Thaman K-5 (1967-1973) 1978 OU9 Tonga OU9
Tongatapu

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ABSTRACT OF THE DISSERTATION

The Tongan Agricultural System: With Special Emphasis on Plant Assemblages

by

Randolph Robert Thaman
Doctor of Philosophy in Geography
University of California, Los Angeles, 1975
Professor Jonathan D. Sauer, Chairman

105 241 178 177 **Despite continued exposure to foreign technologies and value systems, the Tongan agricultural system is still characterized by bush-fallow cultivation and a dependence on root crops grown in association with a great variety of traditional and some recently introduced cultivated and wild plants. The system, however, seems to be undergoing rapid change due to a number of factors, including increasing population pressure on land, increasing dependence on the cash economy and commercial agriculture, and introduced technology. This dissertation attempts to examine the system as it existed in 1971-1972 in order to gain a better understanding of the nature of the plant assemblages, their importance to the Tongan society and present and future**

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96: Lister N-5 (1889-1890) 1891
OU9 Tonga OU9

[Tongatabu]

133 channel is composed of a higher central area, separated by a rapid descent from the lower peripheral part. It has evidently been elevated in two stages.

IV. Conclusion.

133 The view of the mode of formation of the Tonga atolls suggested
105 in Darwin's 'Coral Reefs,' is that they grew during a period of subsidence, when the volcanoes of the group were inactive, and that elevation has occurred simultaneously with a recent volcanic outbreak *. Dana also considers that the islands were formed during subsidence, and regards the elevation which has taken place as merely a local phenomenon †. The additional information on the group which we now possess appears to make a different view of the formation of these islands more probable. It is clear that elevation has been in progress for a long period, and has been renewed again and again after intervals during which reefs of considerable extent have grown; it has to a greater or less extent affected all the larger divisions of the group, while at Vavau and Eua reef-structures have been raised to heights of over 500 and 1000 feet.

Such an elevatory movement is quite in keeping with the presence of the line of volcanoes which traverses the group, and I am not aware that there is any evidence that these have, as a whole, passed through a quiescent stage previous to their activity in recent times.

With regard to atolls in general, one reason for considering them to have been formed during subsidence is the improbability of there being any other basis than a subsided island on which the reefs could have grown. In the Tonga Islands, however, the soundings of H.M.S. 'Egeria' show that Tongatabu and Nomuka rest on shallow banks, and where the underlying basis of the islands is exposed, as in the Nomuka group and at Eua, it is seen that they consist of layers of volcanic materials laid out under water. The process now going on at Falcon Island illustrates the way in which a volcanic mound, composed of soft material and originally standing above the sea, may be reduced to a submarine bank, and so form a basis for coral growth.

In consideration of these facts it appears probable that the atoll-shaped islands of the southern part of the Tonga Group have grown on banks of volcanic material laid out in shallow water, and that there is no necessity to call in the hypothesis of subsidence to account for their formation.

EXPLANATION OF PLATE XXIII.

102 131 133 [114] Map of the Tonga Islands. The map of Eua is prepared partly from the survey of H.M.S. 'Egeria' (1888). The outlines of the patches of volcanic formation in the central part of the island are not accurately drawn.

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* 'Coral Reefs,' 3rd ed. pp. 177, 186, 188.

[113] † 'Origin of Coral Reefs and Islands,' Am. Journ. Sci. ser. 3, vol. xxx. (1885) p. 99.

97: Stewart G-3 (1960) 1961
OU9 Tonga OU9

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THE Tongans are a branch of the Polynesian race. Their origins are lost in antiquity but they have been living in their scattered Pacific Islands for a very long time, as their oral tradition indicates.

Their isolation and environment have evolved a way of life suitable to local need and comparatively unshaken by western impact. They are a self-reliant, resourceful, agricultural people, exceptionally gifted in song and melody, showing respect to their chiefs and devotion to their Island home. Tonga is a self-governing kingdom with a constitutional monarchy, as well as a British Protected State by virtue of a Treaty of Friendship signed in 1900 and recently revised.

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Since 1918, when she succeeded her father on the throne, Her Majesty Queen Salote Tupou, G.C.V.O., G.B.E., has reigned over this group of 150 Pacific islands which Captain Cook, when he visited them in the latter part of the 18th century, aptly named "The Friendly Islands."

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Queen Salote has exercised a great influence on the destinies of her people. Education, already universal in the time of King George I of Tonga, who died in 1893, has advanced, while medical and health services have been extended and communications improved. Infant welfare is one of the many social services that owes its progress to the Queen's personal inspiration.

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[P. 26-B]